THE

PALESTINE EXPLORATION FUND.

PREFACE.

It is with great pleasure that we publish the first Reports received from M. Clermont-Ganneau. They are, as might have been expected, of the greatest interest. His labours began from the moment of his arrival at Jaffa, where he found the ancient Jewish Cemetery; and were followed up on his way to Jerusalem, when he visited the site of Gezer, and was able to trace out in part the plan of the old Canaanitish city. In Jerusalem he has made a careful study of the sarcophagi lately found on the Mount of Offence. Besides the other points of interest raised in his Report, it is startling to find in a tomb close to Bethany, of date certainly early Christian, and very likely of the 1st century, the names, *all together*, of Simon, Martha, and Lazarus. Whoever were the persons named, we have here certainly a tomb of Jewish Christians of a very early period, and belonging to a priestly family.

Of no less interest are the Reports of Lieut. Conder and Mr. C. F. Tyrwhitt Drake. The latest letters contain the gratifying intelligence that the Survey is going on very much faster. We have now done more than a third of the whole area of Western Palestine.

Now that the work of the Fund is divided into two parts, the Survey and the Researches at Jerusalem, it is needless to say that the expenses are proportionately heavier. We have to face the next year with a considerable debt, and with a promised annual income of a great deal less than the expenses which will be incurred. These expenses mean about £2,400 for the Survey, and perhaps £1,000 for the Jerusalem work, besides the expenses of printing and publishing, which cannot be avoided. We ask

for increased support in annual incomes or for the raising of a sum of money at once, to enable us to finish off the whole work. We estimate that some £10,000, in addition to what is promised, would cover all work at present contemplated. The *Quarterly Statement* is sent to 3,000 persons. It is suggested to those 3,000 subscribers that if each were to obtain only additional subscribers to the extent of £3, the anxieties and difficulties of the Committee would be removed. Papers showing the aims and objects of the Fund, for distribution, can be had of the Secretary. Further, as at the beginning of the year the claims on the Fund are pressing, we beg to remind our friends that they give twice who give quickly. We ask the wealthiest country in the world to help to an end a work which concerns the highest interests of all mankind.

THE MOABITE STONE.

THE two large fragments, together with the smaller pieces of the Moabite Stone which M. Clermont-Ganneau succeeded in rescuing, are now in the Louvre at Paris. Until the small pieces have been fitted into their places with as much certainty as a comparison with M. Ganneau's original squeeze will allow, the monument will not be open to the general public, nor will any casts of it be issued.

The Committee have received a letter from the curator of the *Département des Antiques*, inviting the Palestine Exploration Fund to cede to the Louvre the fragments which Captain Warren brought home with him. These, which contain in all fifty-six letters, have been already cast in fac-simile, and these casts have been presented to M. Clermont-Ganneau. The presentation, therefore, of the fragments themselves would not further advance the restoration of the inscription. On the other hand, it would be satisfactory to the French to have in their hands the whole existing remains of the monument. But to part with the property of the Fund is beyond the power of the Executive Committee, and it is therefore proposed to call a meeting of the General Committee early next year, at which the matter may be fully discussed. At this meeting, also, certain questions connected with the publication of papers on subjects of Biblical interest, not written by the Committee's exploring officers, will be also considered.

Subscribers are invited to forward to the secretary any opinions or suggestions they may have to offer, which will receive full consideration.

THE JERUSALEM RESEARCHES.

LETTERS FROM M. CLERMONT-GANNEAU.

I.

RAMLEH, *Nov.* 6, 1873.

I write a few words in haste from Ramleh, where I have just arrived on my way to Jerusalem. The French mail packet will touch to-morrow at Jaffa, and I snatch the opportunity of letting you know that we arrived safely on Monday, the 3rd, after a tolerably good voyage and three days' quarantine at Alexandria.

I took advantage of our short stay at Jaffa to make some examination of the city and its environs. I believe I have succeeded in settling a point which has for a long time engaged my attention, and is of great importance for the history of Jaffa and ulterior researches, namely, *the situation of the ancient cemetery of Jaffa.* I observed a circle, which extends in the great gardens outside Jaffa, bounded by a little hamlet called Abou K'bir* (Abu Kebîr), and by the well of Abou Nabboût (Abu Nabbut). This circle, called Ardh (or Jebel) Dhabitha, contains a quantity of tombs cut in the *tufa*, and exposed every day to the light by the fellahîn. I had the good fortune to purchase on the very spot, of a peasant, a small slab of marble, with an inscription that I think to be extremely curious. It is the epitaph, in Greek, of a Jewish personage, with the representation of the seven-branched candlestick and the funeral palm. It is the exact pendant of the inscription of *Thanouni*, which comes also from Jaffa, a squeeze of which I sent you for the Exhibition. By the next mail I will give you a reproduction with a translation. I propose to return and explore the environs of Jaffa, which promise valuable "finds." We must at least find two or three more inscriptions of the same kind coming from the same neighbourhood. Jaffa.

JERUSALEM, *Nov.* 12, 1873.

The business of getting settled, procuring furniture, finding a house, hiring servants, receiving and paying visits, have not left us very much

* In the reports and letters of M. Ganneau, the French spelling of Arabic names will be preserved, but after each will be given the spelling according to Robinson's method. Mr. Drake spells the names in his reports according to his own method. The Committee have in consideration the adoption for their map of a uniform system.

time for work. Notwithstanding, we have neglected no opportunity, since setting foot on the sand of Jaffa, of making observations or getting information; and the following is a succinct account of what I have done up to the present moment.

Jaffa. I had already, during my first stay in Palestine, remarked at Jaffa, in an Arab house belonging to M. Damiani, the French Consular Agent of Ramleh, a fragment of *bas-relief* in marble fitted in the pavement. The first thing I did was to go and examine this. M. Lecomte made a very pretty drawing of it, which you will get by the next mail, with other illustrations of these letters. The *bas-relief* from Cæsarea represents a tragic mask a great deal mutilated and broken below the nose: the head is in fairly good style, and may belong to the best part of the Greco-Roman period. Judging by the arrangement of the hair, the disposition of the fillet, and the ensemble of the features, the mask must belong to a woman's head: the eyes are deeply sunk; and the mouth, in great part gone, must have been open for the classical *rictus*. A fragment of ringlet on the left, and a bit of wing on the right of the head, seem to indicate that it formed part of a decoration, and other particulars tend to show that the whole was to be looked at from beneath, and formed part, perhaps, of a frieze, rather than the decoration of a sarcophagus. May we recognise here a piece of the Roman Theatre of Cæsarea?

The City Walls. I made the tour of the city walls, trying to pick out the portions that are ancient, whether of construction or of material. I observed, especially towards the north, and on the seaward side, a considerable quantity of fine rusticated blocks. The people of the place told me that they were brought here from Cæsarea and St. Jean d'Acre. Along the wall may be very plainly distinguished from place to place, in front of the actual wall, old foundations at present partly under water. I ran along the south part of the wall which separates the city from the sea in a boat. Starting from the advanced bastion, above which rise the lighthouse and the traditional house of St. Peter, extends a basin of water of very small depth, the boat touching the bottom every moment. This sea basin is surrounded by a reef of rocks, and bears the name of *Birket el Gamar* (the Basin of the Moon). All this place, and that portion of the site which adjoins it, deserve to be minutely explored. The coast here is covered with ruins apparently ancient.

Traditions. There is living at Jaffa a certain Mussulman named 'Ali Sîda, master mason. This man, now of advanced age, has directed all the constructions ordered at the commencement of the century by the legendary Abou Nabbôût (Abu Nabbût), Governor of Jaffa. It would be interesting to collect from him and on the spot every kind of information on the considerable changes that Jaffa underwent at that time.

Amphora. An extremely intelligent Arab, living at Jaffa, spoke to me of an amphora handle found in the gardens of Jaffa, and bearing characters of which he showed me a copy made by himself. As far as I could judge by this reproduction, simple enough, but seriously meant, the

inscription is Greek, and gives the name of the potter. I will try to see the original on my first journey to Jaffa.

Ancient Cemetery.

On leaving Jaffa to go to Jerusalem, I wished to verify an important point, which has engaged me a long time, and I think that I have positively arrived at it—it is the site of the ancient cemetery of the city. With this object, on leaving the gate of the city, in place of following the ordinary road, I directed our little caravan to the left—*i.e.*, to the north, across the gardens which surround Jaffa on all sides. We soon arrived at a small hamlet named *Sakneh Abou K'bîr* (*Sukneh Abu Kebîr*), where I spoke to some of the fellahîn. One of them led us a few steps farther in the interior of certain gardens very little cultivated, when I ascertained the presence of numerous recent excavations designed to get building stones. These excavations have brought to light at several points sepulchral chambers cut in the limestone. Such tombs are found, it appears, from the hamlet of Abou K'bîr (Abu Kebîr) as far as the Jewish Agricultural Institute, on the other side of the road, and to the present Catholic Cemetery. The peasants assured me that they had found in these tombs lamps and vases in terra-cotta, and stones with inscriptions. At my request one of them went to get such a stone; it is the same of which I spoke in my first note from Ramleh. I bought it for the Society. I examined it at leisure at Jerusalem, and find it to be positively an epitaph in Greek of a Jewish personage, designated as ΦΡΟΝΤΙCΤΗC ΑΛΕΞΑΝΔΡΙΑC. The mention of this function occupied by him at Alexandria gives this inscription a great historic value. I propose to send you by the first opportunity a facsimile and an interpretation.

Yazour (Yasûr).

After this short but profitable diversion we made our way to the picturesque fountains of Abou Nabboût, to get back to the ordinary road. We followed it without finding anything worthy of note, as far as the little village of Yazour (Yasûr). Here I left the road to cross the village and examine a little nearer an old building, church or small castle, flanked with centre forts. The only information I obtained relates to the name of the place. A fellah, less savage than his companions, was good enough to inform me that *Yazour* used to be called formerly *Adalia*, and that after the place was taken by an ancient king, by main force (*béz-zôr*), it received the name of *Yazour*. Without attaching importance to an etymology based upon a mere play upon words, I thought it well to note it. It may, besides, be remarked that in this region, as far as the mountains, local tradition often assigns two names to places, the one reported ancient and the other modern. This particularity, which I have often observed in my previous researches, must have its weight with any one who gives himself up specially to onomastic topography.

Gezer.

At Ramleh, where we passed the night, I had no time to do anything. We started early in the morning in order to pass by the site of the ancient Gezer, which I discovered on the spot three years ago, after determining it *à priori* by theoretical and historical considerations.

We rode straight to the place, crossing over fields split open by the drought, across which it was difficult to urge the horses. Arrived at the summit, we found a house in process of construction, and met there Messrs. Bergheim *fils*, who are building it, and who told us they had bought the whole hill. Let us hope that this acquisition will make research on the site of the old Canaanite city easier for the future. The works of MM. Bergheim have caused the discovery of certain cuttings in the rock, of which they showed me some which appeared to me very curious. In passing I gave one look at the great *birket*, the plan of which I drew on my first visit. It is now cleared out almost to the bottom.

Site of Primitive Dwellings.

After taking leave of the new Seigneurs of Gezer, we traversed the whole length of the tell and made the descent in the direction of A'in Yardi and Goubab (El Kubab). On the road I made a fresh examination of the wine-presses, tombs, and foundations cut in the rocks, which had so much struck me on my first visit. I believe I have been enabled to determine in certain cuttings of the rock the position of the ancient houses. Thus, in certain places may be seen four or five steps abutting on a horizontal platform cut in the sloping rock. These cuttings are a trace, a kind of impress, of great houses now disappeared. In other places may be perfectly distinguished the place where the back part of the house rested. It would be well to draw exactly the most characteristic of these incisions and excisions of the rock: they may possibly throw great light on the restoration of the primitive buildings of Palestine. Such drawings and plans can alone make us understand what a Canaanitish city was like. Perhaps we shall be able, with the help of M. Lecomte, to visit the place again and make them.

Disposition of houses by isolated groups.

Another remark that I made during this second visit relates to the manner in which the quarters of Gezer were distributed. In the centre and on the summit of the tell, the strategic importance of which must have been considerable, certainly stood the stronghold of the city—the city proper. Around it and along the sides were distributed a series of small isolated centres of agglomeration, a kind of satellites of the city itself, whose positions are determined by the cuttings in the rock, of which I have spoken above. This disposition to scatter itself, of which Gezer surely does not offer us the only specimen, explains in a striking manner, it seems to me, the Biblical phrase, "the city and her daughters." Apparently it was this series of isolated groups, forming an integral part of the city, which was ingeniously called the "daughters."

Abû Gosh.

We halted a moment passing before *Giliat el 'Eneb* (Kuriet el Enab), a village of Abou Ghôch, to visit the church, named after Saint Jerome, which has been recently conceded to the French Government. Certain excavations undertaken since the concession have partly disengaged the crypt, which forms a complete subterranean church, and contains a cave or cistern filled with water. We remarked signs cut on

the blocks of the church above, which I had noted a long time. They leave no doubt as to the mediæval Latin origin of the monument. In the outside walls may be seen many blocks of rusticated stone, which remind me singularly of those utilised in the buildings of the church (also of the Crusading period) of Neby Shamouel and the ruined edifice of Colonia.*

Archæological Notes.

Small Bas-relief from Ascalon.—A man brought me from Ascalon a little slab of marble with a sculpture representing two doves, birds symbolical of the town. (Sketched by M. Lecomte.)

Fragment from the Church of the Holy Sepulchre.—We have also a drawing of a fragment of sculpture in marble, found during the demolition of the old cupola, the end of a bracket representing a lion devouring a grotesque human head. Greek characters in relief, A. Γ.

Marble Head found at Jerusalem.—A Mussulman of Jerusalem, Rabâh Effendi, has found in taking down a stone wall on his property, not far from the *g'bour el molouk*, a very fine head in marble of a man bearded, with curled hair, and a fillet adorned with a medallion representing an eagle. The type of this head, in good Roman execution, and the characteristic and individual aspect of the features, seem to indicate that we have here a portrait and not a common head. Probably it is one of some historic personage who played his part at Jerusalem. And if we are to take the details of his fillet as marks of royalty, perhaps we have the portrait of one of the Herods. Up to the present I have only had time to glance at this remarkable head. I will see it again and make a careful examination of it. Perhaps it is a broken piece of the statue of an emperor.

Fragments of Inscriptions coming from the Haram es Shereef.—The Russian Archimandrite, a man of considerable learning and very obliging, has shown me three fragments of interesting inscriptions brought to light during the repair of the Mosque. Two are in Byzantine Greek, one is in Latin.

II.

JERUSALEM, *November* 13—27, 1873.

Judæo-Christian Sarcophagi with inscriptions, found on the Mount of Offence.

I have already told you of the discovery, in a sepulchral cave at the Mount of Offence, of a group of Jewish sarcophagi. I have now the satisfaction of telling you that I was not wrong in attributing a very great value, archæological as well as epigraphic, to these monuments. A fuller and more frequent examination has only con-

* Abû Gosh is situated at the east end of the Wady Aly, on the road from Jaffa to Jerusalem. It is called in Murray's map Kuriet el Enab, but it generally bears the name of Abû Gosh, from the brigand of that name, who, after nearly fifty years of crime, was at last seized in 1846. It was identified by Robinson with Kirjath Jearim. (See Smith's *Biblical Dictionary, sub voce.*)

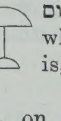
firmed my first judgment. I wish I could have taken photographs, but we cannot yet get at the apparatus. In their absence I tried to take squeezes of the ornamented surfaces as well as of the inscriptions themselves, the decorations being engraved lightly, so as to present few difficulties to this method of reproduction.

The ornamentations are exactly like those of similar monuments already known and published in the *Bulletin du Musée Parent*, the *Recovery of Jerusalem*, and in a memoir of my own which appeared in the *Revue Archéologique* of this year. Their principal *motif* consists of two roses geometrically constructed with greater or less complication.

The lids are of different forms (triangular, semicircular, rectangular, in section) and fitted to the sarcophagi in different ways, either placed on two or four internal rebates, or sliding into the sarcophagus just like the lid of a box of dominoes. The latter are provided at the upper part with a notch for the hand. The inscriptions, in Hebrew and Greek, are sometimes on the lids, but more often on one of the sides or ends of the sarcophagus itself. Some are painted or traced with *kalam*, or even with carbon; the larger number are engraved with a pointed instrument, but not deeply. Several, not only Greek, but also Hebrew, are accompanied by crosses, which leave no doubt of the religion of the persons whose remains were preserved in them; others present a sign of cuneiform appearance: others, again, have no symbol whatever, not even the palm or the seven-branched candlestick, which I have so often found on funeral inscriptions incontestably Jewish.

Here is a translation of the principal of these inscriptions. I send you my notes without attempting a classification:—

I. Hebrew inscriptions:—

(1.) שלום אשת יהודה. *Salome, wife of Judah*, engraved in very small characters. Below, in large characters, 
שלום, *Salome* (or perhaps a formula, as "pax"), with the symbol, which appears like a leaf, or a bow with its arrow, but which is, nevertheless, in my opinion a cruciform sign.

שלום אשת יהודה. *Salome, wife of Judah*, on a flat lid which very likely belongs to the preceding sarcophagus. On the other face of the lid a Hebrew inscription indistinct, but with the same cruciform sign as that given above.

(2.) יהודה. *Judah*, with the cross +. Perhaps the husband of Salome, for the others of the same name whom we meet with afterwards do not appear to have been Christians.

(3.) יהודה הספר. *Judah the Scribe.* The quadrangular *samech* is a very interesting form. On another face of the sarcophagus, and rather carelessly engraved, יהודה בר אלעזר הסופר, *Judah, son of Eleazar the Scribe.* The word *sofer* is this time written in full, with the *vau*, and the *samech* is triangular as usual.

(4.) שמעון בר ישוע. *Simeon, the son of Jesus* (Bar Jeshu'o). In characters nearly microscopic, but neatly engraved (comp. Elymas Bar-jesus the magician).

(5.) מרתאבתפצח. *Martha, daughter of Pasach.* with the *tsade* in place of the *samech* is quite admissible in vulgar orthography. The *tsade* is due to the attraction of the strong letter *heth*. Perhaps the name is Jewish as well as Christian.

(6). אלעזר בר נתי. *Eleazar, son of Nathan.* The form Nathaï for Nathan is not uncommon (cf. Tannaï, &c.). May we recognise in this Eleazar the father of Judah the Scribe in No. 5?

(7.) יהודה ברחנניה. *Judah, the son of Hananiah.* It has been traced in *kalam*, appearing to be followed by the word יש, *Man of* (cf. Luke iii. 26, for the name only).

(8.) שלמציון בת שמעון הכהן. *Salamtsion, daughter of Simeon the Priest.* The name of the woman, Salam Sion, is of the greatest interest. We find it under other forms in the Talmud (as the name of the wife of Alexander Jannæus). It is the name *Salampsion* of Josephus (daughter of Herod). It appears to me formed exactly like ירושלם, *Jerusalem, Jeru-* being replaced by *Sion*, and the order of the parts reversed.

(9.) שלמציון. *Salampsion.*

(10.) קרקס. Perhaps a transcript from κοραξ-κορακος.

There are several others that I have not been able to make out except in part.

II. Greek inscriptions:—

Jesus. IECOYC, twice repeated, with the cross +. Nathaniel, NATANHAOY; HΔHA; KYPΘAC; MOCXAC; MAPIAΔOC; HΔ, accompanied by a cross apparently of a later date ✠.

These inscriptions raise a large number of questions of which I defer the consideration for the memoir which will accompany the drawings. Their value rests principally upon three points.

(1) Epigraphy. New documents throwing strong light on the history of the square Hebrew character, and enabling us to establish a synchronism with other inscriptions known but not dated. It is now evident, for example, that the inscription engraved on the sarcophagus taken by M. de Saulcy from the "Tombs of the Kings" (*K'bour el Molouk*) is contemporary with these, and can scarcely, therefore, be far removed from the Christian era.

(2) History of the origin of Christianity. Monuments belonging to the beginnings of Christianity, before it had any official position, coming from the very soil where it had its birth. No monument of this kind had hitherto been brought to light. The cave on the Mount of Offence belonged apparently to one of the earliest families which joined the new religion. In this group of sarcophagi, some of which have the Christian symbol and some have not, we are, so to speak, assisting at an actual unfolding of Christianity. The association of the sign of the cross with names written in Hebrew constitutes alone a valuable fact.

Perhaps, also, we ought to consider those which have no such symbol at all as Christians of the most ancient period. Perhaps "Judah the Scribe," and even "Simeon the Priest (Cohen)" belonged to the new

religion. In that case this Simeon might very well be the second Bishop of Jerusalem. But then would arise (only to be solved) the grave question of the marriage of Christian priests, since Simeon has a daughter named Salamsion.

I must add that in one of the sarcophagi (unfortunately it is impossible now to know which) were three or four small instruments in copper or bronze, much oxidized, consisting of an actual small bell, surmounted by a ring. The Arabs thought they were a kind of castanets. Can we trace here the equivalent of the bells hung on the robe of the high priest?* And do these ornaments come from the sarcophagus of our Simeon? We took drawings of them just as we did of the vases and vials of terra-cotta found in the other sarcophagi.

The explanation of the symbol also deserves serious attention.

3. The names. What gives additional value to these short inscriptions is, that they furnish a whole series of names found in the Gospels, in their popular and local Syro-Chaldaic forms—the use of *bar* for *ben* (son), for instance. The presence of the names of Jesus, written with its vulgar contraction, and Martha, of which we only knew historically that it was the feminine form of the Aramaic מרא, would alone be sufficient to make this collection important from an exegetic point of view.

By a singular coincidence, which from the first struck me forcibly, these inscriptions, found close to the Bethany road, and very near the site of the village, contain nearly all the names of the personages in the Gospel scenes which belonged to the place: Eleazar (Lazarus), Simon, Martha . . . a host of other coincidences occur at the sight of all these most evangelical names, if it were not imprudent to indulge in conjecture thus early in our researches.

It is deplorable that this interesting family tomb should have been opened by unintelligent and rude hands, which have carried away the sarcophagi without taking any kind of precautions, mixing up the lids, breaking the bones and the vases of terra-cotta. It is impossible now to know in what order they were arranged. I am told that they were placed over each other, giving some sort of chronological key, which it is a great pity to have lost. I think I ought to note that I have not seen among all these remains a single fragment of glass, and I have not been informed of a single object of this material among all the collection.

C. CLERMONT-GANNEAU.

* See Exod. xxxiv. 24—26; Joseph. *Antiq.* III., vii., § 4; and Ecclus. xlv. 9.

THE SURVEY OF PALESTINE.

LIEUT. CLAUDE R. CONDER'S REPORTS.

XVI.

P.E.F. Camp, Bludan, *August* 27, 1873.

In my winter report I endeavoured to give a detailed account of the proportions of various kinds of archæological relics, interesting to the explorer and Biblical student, with which we had met during our preceding work. I will on this occasion endeavour to give a general idea of the country we have passed through, and of its ruins and natural features.

Progress of Survey.

The Ordnance Survey now extends over 1,800 square miles. The upper part of the Plain of Sharon and the Carmel promontory are complete, and thus two sheets are ready for publication along the coast, namely, the Athlit and Cæsarea sheets. Before Christmas I have great hope of completing the Jerusalem sheet, and in early spring the Jaffa and Ramleh sheets will also be fit to engrave. Thus there will soon be a possibility of presenting to the public the results of part of our labours, which have extended over portions of no less than eight sheets of the map.

Our summer and spring work was in the district between that of the year 1872 on the east, and the sea on the west. By keeping the camps as far apart as possible, and increasing the size of the triangles, we were able to obtain a material increase in the rate of work; and left on breaking off rather less than a fortnight's work in the Plain of Sharon to fill up the whole of the blank space and to complete the coast line from Haifa to Jaffa.

The south side of Carmel—a rugged and tangled country of hard grey rock and pistachio wildernesses—is undivided by any great natural feature from a block of hills of rather less elevation, but equally steep and wild. The Plain of Esdraelon is to the east, and a narrow strip of flat fertile corn-land lies to the west, separated from the shore by a sort of wall of sandstone, and edged by groves of olives at the very foot of the hills.

This line of country runs southward for about twenty miles from the Carmel promontory, and is bounded by the River Zerka, a torpid stream flowing through fetid marshes, in which reeds, canes, and the stunted papyrus grow, and where alone in Palestine the crocodile is found. Beyond the river the plain suddenly widens to more than double, and a new character of country succeeds.

In the midst of the wild range thus bounded the remains of an ancient cultivation are still traceable. Little square watch-towers with dry-

stone walls, huge rock-cut wine-presses, ruins of terraces and stone boundaries, occur here and there. A Druse village, remarkable for its fine race of hardy men and fair women, bears the name of Dalyeh (the trained vine), and the rich soil which covers the iron rock, even though now untilled, supports a luxuriant wild growth of bushes and small trees: mastics, oaks, and hawthorn abound, and in spring a carpet of gay-coloured flowers is spread, a marked contrast to the bare mountains of Judæa and the brown corn-land of the Plain of Jezreel.

In the middle of this wild country, in a strong site, with a deep bare ravine behind it, stand the ruins of Kh. Semmaka, a Roman town, of which the wall, the foundations of a little temple, and other relics, remain. I have in a former report* given the reasons which seem to point to its identification with the Ecbatana of Josephus.

Descending into the plain beneath, we find ourselves in a land of tombs. Both faces of the sea-wall are excavated into innumerable sepulchres, and the rocks at the foot of the chain are similarly mined out. The probable date of these tombs is that of the Roman occupation of Palestine, and all, without exception, have been opened and their contents rifled.

Although at the present day this is one of the wildest and least populous districts of the country, there is little doubt that then it must have been covered with villages, and as fertile as any other part of Palestine. Along the sea-coast runs the great high-road to Egypt, and the ruts of the light chariot wheels are still visible in places on the rock. Passages leading to the various towns were cut through the sea-wall, and contained guard-houses on either side. The masonry of the various sites has long since crumbled away, but cisterns, steps, and foundations cut in rock attest in places the existence of considerable buildings.

The site of the ancient Dor,† called later Tantura, appears to have been the chief town at this period. A great mound alone remains, from which the ashlar has been long ago abstracted, and on the shore of the little harbour the bases and capitals of large columns belonging to the temple of some maritime deity. A landing-place with flat slabs and traces of a building, no doubt for the accommodation of sailors and traders, are found upon the shore. Behind the town a fine causeway runs south, and passes by a number of granite shafts planted perpendicularly in a line beside one another.

Here also are remains of another great building epoch, that of the Christian occupation of Palestine, consisting of a tall solid tower of rubble faced with ashlar, which is a conspicuous landmark for a great distance on every side. It formed one corner of a fortress long since fallen into dust, and stands boldly out on a little brown promontory south of the Roman town.

* *Quarterly Statement*, 1873, p. 96.

† Joshua xi. 2; xii. 23; and Judges i. 27.

The headquarters of the Crusaders were, however, farther north, at the great seaport of 'Athlit, the *Castel Pelegrino* of mediæval writers, where first the new levies landed on the comfortless coast of the Holy Land. Athlit.

Very impressive must have been the general appearance of the town to the pilgrim. The church, a decagon, with its three eastern apses, the great hall of El Kaynifeh towering above all, the long vaults for stabling and storage, the groined roofs and noble masonry, with the strong surrounding walls, must have made 'Athlit perhaps the finest town of the period in the country. The strong outworks of Dustrey (Petra incisa) and other ruins made it unassailable on the land side; whilst two shallow harbours, protected from various winds, rendered it accessible at any period of the year.

The pilgrim travelling inwards was defended by a line of forts at easy distance. Shellaleh (the cascade) and Rushmia carried him over Carmel to the Plain of St. Jean d'Acre, and Seffuriyeh brought him close to Nazareth. Going south he passed from Tantura to Cæsarea, and thence, by the high tower of Kakun, the beautiful hall at Kalensawyeh, and the caravanserai at Jiljulia, down to the settlements near Ramleh, and hence to Jerusalem.

On crossing the Zerka we enter another region. The precipitous inland cliffs which mark the shore-line of a former geological period recede suddenly, and form the north boundary of the great Plain of Sharon. Half of its width is of marl and alluvial soil, the other half of old red semi-consolidated sand of sandstones and shelly breccias of blown sand in huge encroaching patches. The hills beyond are of the softest chalk, lying in gentle slopes, which are in parts covered by woods of oak, the trees standing park-like at intervals, with a floor of sand in some places, or of hard limestone in others. The Plain Sharon.

It was here that Herod the Great chose the seat of his capital, and built upon a barren coast, of white stones brought from a distance, the Cæsarea Palestinæ which was to form the connecting seaport between Jaffa and the northern harbours. Hidden by rolling sand-hills, it stands low on the sea-shore, and exhibits in April long expanses of a yellow composite flower, with thin patches of weed-strangled corn, from which the brown ruins stand out contrasted. The period was unfavourable for excavation, and we were content with survey alone. Cæsarea.

The Roman town was of considerable extent, but little of it remains except the mounds which indicate where masonry has been. The line of the wall we were able to trace, and the site of some of the principal buildings enumerated by Josephus in his account of the foundation.

His estimate of the harbour as being equal to the Piræus is exaggerated, as it only measures about 300 yards across. The mole on its south side, equal nearly in length, still remains, and though its buildings are Crusading, the original plan seems to have been reproduced, for half was left as a breakwater (προκυματια), the rest, covered with buildings, replacing the tower Drusus of Herod. Great blocks of granite lying at

its feet in the water are no doubt fragments of the huge stelæ which rose on the same spot, like towers. Of the temple to Cæsar only a foundation wall remains. It would, however, perhaps repay excavation. Its white stones contrast with the brown sand-blocks of the later builders, and attest Josephus's accuracy in describing the materials as brought at great expense from a distance.

But perhaps the most interesting relics are those of the theatre and amphitheatre. The Greek of Josephus's account, accurately rendered, runs thus: "He made also a theatre of stone, and towards the south of the port he placed an amphitheatre capable of containing a great number of men, suitably situated for a view of the sea." We see at once that by the amphitheatre is intended the great earthwork with its surrounding ditch, its ramp, and principal entrance, which exists south of the mediæval town. This may well be described as capable of containing a great crowd of men; 30,000 could be gathered within it. The situation of the theatre is not defined, but it is specified to have been of stone; and a semicircular stone building, sufficiently large to have been a theatre, exists in the mound itself. It seems, therefore, within the bounds of probability that the *αμφιθέατρον* was rather the building *round* the theatre than a double theatre, according to the usual acceptation of the term.

Close to the wall of the Roman enceinte on the east is a longitudinal sunk enclosure resembling a stadium, with fallen stelæ of beautiful granite. This building, however, is unnoticed by the historian.

The second building age of Cæsarea has left ruins far more perfect, though of less interest. The great cathedral rose almost on the foundations of the Pagan temple. The fortress of the port stood on the site of "Drusus" above the tesselated pavements of the earlier age. In the north quarter of the town another small church was built, whose ruined walls overhang the low cliff. The enceinte, however, was reduced to about a tenth of the area.

The water-supply of the town was a matter of some difficulty, from the nature of its porous, sandy soil, and its level, which was very little above that of the sea. One shallow well exists near the cathedral, and numerous cisterns are scattered about, but in Roman times the population must have depended principally on the great aqueducts.

The low-level aqueduct, with its single tunnel, 7 feet high, ran straight to the Zerka. A dam here erected, 20 feet in height, collected the waters in a pool, whence they were drawn. A fine masonry wall stretched from the hills to the sea-wall, and prevented the drainage of the northern marshes from finding any other channel of escape than the Zerka river. But the high-level conduit was a far more ambitious attempt. Starting at the clear chalk springs in the hills, near Sindiain, it collected a further supply of good water banked up by weirs near Miamas, and crossed the marshes on arches of fine masonry. The sea-wall intervened between it and the shore, and was pierced by a tunnel, to which great flights of steps led down a depth of 30 feet. This difficulty overcome, the remainder of its course was less difficult to engineer,

and the long row of arches are visible covered with the blown sand hillocks in part stretching along the shore of the sea. The channel was double, but the existence of a cornice built into and hidden by the substructions of the western conduit show that this second was added later, when the supply proved insufficient.

North of Cæsarea, and at the foot of the hills, we find at Miamas another centre of Roman life. A theatre only remains, converted later into a Saracenic fortress, but the strewn columns by the springs in its neighbourhood point to the existence of other public buildings. Upon the hill above are some curious vaults, which are undoubtedly of Roman origin, but for what purpose, unless for the kenneling of the wild animals, it is not easy to decide, and the distance from the theatre is considerable. Miamas.

But little else of interest was left to explore in the plain, as the remains of Antipatris were without the limits of this year's work. At Mukhalid and Burj el Atut are relics of the Mohammedan great buildings—a tower and a khan. Tombs, with the interior painted and cemented, occur in parts along the sandstone cliffs, and here and there an artificial mound or tell. The towers of Kakun and Kalensawyeh represent Crusading times; and a fine hall of Gothic architecture, roofless and half-obliterated, exists at the latter place. Mukhalid. Burj el Atut. Kakun Kalensawyeh.

The third district, which occupied us during May and part of June, was the low hill country east of the plain, and at the foot of the central range. It consists of a hard limestone, with a few flints and fossils, covered with more or less underwood, and with straggling patches of barley, destitute of springs, and becoming more and more difficult and barren as we advance south. The miserable villages stand deserted and half broken down, and the ruin of the broken-spirited inhabitants by the exactions of greedy tax farmers gives a desolate appearance to its whole extent, contrasting with the rich and fertile olive-groves and corn-lands of Samaria and Galilee. The grass grows on the housetops and the stones choke the corn. The district is unvisited by the ordinary tourist, and the savage, inhospitable brutality of the peasants, with bad water and scarcity of provisions, made us glad to find ourselves at the end of our work in the Belad el Jem'ain and Beni S'ab. The first site of importance which we found was the Khirbet Dayr Asruhr, or perhaps more properly Serur, although there is no vowel in the Arabic to direct the spelling. I have described it fully in a former paper.* Its other names are Khirbet el Musk'ufi, "Ruin of Ceilings," and Khirbet Nasirah, "the Christian Ruin." I feel but little hesitation in identifying it with Sozuza, the seat of a Christian bishop, first mentioned at the Council of Chalcedon (in the middle of the fifth century), and placed on an ancient map to be found in the "Geographia Sacra" of Carolus a Sancto Paulo (Amsterdam, 1704), between Cæsarea and Samaria, close to the actual position of the ruin in question. No earlier notice appears to exist, but the town must have dated before The Low Hill Country.

* *Quarterly Statement*, 1873, p. 139.

Christian times, or it would scarcely have been chosen as an ecclesiastical centre. The ruins also seem of Roman character, and the great public building, although with its door to the west like a church, has no apse, and is founded on a moulded podium, like the temples of Cœle-Syria discovered by Captain Warren. I have already mentioned that we obtained a Roman coin on which S C alone was legible, said to have been found on the spot. Roman tombs also exist in a necropolis east of the town.

The next camp was principally noticeable for the number of small square towers which were found in every direction. Their time-worn appearance and large stones point to their great antiquity. A dozen sometimes are to be seen within a few hundred yards of one another. They are no doubt the signs of an ancient cultivation long since swallowed by the spreading wilderness of pistachios, and remind one of the rich man who "planted a vineyard, and set an hedge (of stone) about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country" (Mark xii. 1). The great wine-vats, hewn in rock on flat places, attest the ancient fruitfulness of this deserted land.

Wady Kana. Having with difficulty conducted our heavily-laden pack animals over the terrible Wady Kana (the boundary River Cana of the Book of Joshua), we found ourselves in a part of the country where ruins were numerous. The principal were convents, of which Dayr Kala'ah, a fortress overhanging a deep precipitous valley, was the finest and best preserved specimen. Their date is probably about the fourth or fifth century of the Christian era.

Farther south yet we visited the wild and rugged site of Joshua's home, where, amidst deep valleys and steep hill-sides, the simple tomb stands blackened by the smoke of its hundred votive lamps. Hence to the plain we traced the noble Roman road, with its firm pavement and ably engineered slopes, along which St. Paul was hurried by night to Antipatris; fallen milestones, with lettering long since worn away by rain, lie beside it, and at Dayr 'Allah we pass by a large Roman town, with just the traces of its little temple visible in the middle.

This rapid review of the country thus thoroughly explored, in conjunction with the copies of our various surveys sent home, the full list of which I attach, will show, I think, that our time has been spent in a district little known, and amongst ruins which cannot fail to be of high geographical and antiquarian interest. The work to which we shall so soon return in the Bethlehem hills, and along the lower part of the Jordan Valley, by Jericho, the Dea Sea, and the wild Marsaba ravine, will, we hope, prove equally interesting, if not altogether such unstudied ground.

XVII.

P.E.F. CAMP, BEIT 'ATAB, 19*th October*, 1873.

Our pleasant stay in the Antilibanus came only too soon to an end, and all our spring and summer results were only just fully worked out, when we again started on a long journey to the south, in accordance with my plans already explained.

Our great caravan of eighteen pack animals and eight horses created quite a sensation as we went down the steep, narrow streets of Bludan, and winding away over the hills descended by a steep wady into the great Buka'a plain, losing sight of our hospitable home for the last three months. Next day we were in Beyrout, and on the 29th of September I marched out again, accompanied by Corporal Armstrong, to perform the journey to Jaffa by land, partly in order to see Tyre and Sidon, partly to shoot sea-birds for stuffing along the coast, but chiefly because I was unwilling to leave our valuable animals to the care of Syrians without supervision, especially after the miserable appearance they had presented on arriving at Beyrout from the south. The journey was long and tedious, especially 11½ hours the last day, but on the 3rd of October we reached Jaffa at sunset, and found Sergeant Black safely landed with all our heavy baggage. Saturday and Sunday were allowed for rest to man and beast, and a violent storm of rain on the latter day was opportune, as we were not under canvas. Monday night found us at Jerusalem, where considerable operations of packing and refitting occupied a few days. Friday we reached our present camp, chosen on a spot whence the west and south limits of the Jerusalem sheet can be reached; and so rapid has been our work under the new arrangements that I hope to find eighty or ninety square miles complete at the end of the twelfth day.

The country we are at present surveying is perhaps the most interesting we have as yet visited. A great number of Bible sites have already been identified in it, and more remain to be fixed. A few suggestions of interest I will venture here, although identifications are not in my department of the work.

The wild and impassable wadies, the steep, hard, rocky hills, with their wildernesses of mastic, clear springs, and frequent caves and precipices, are the fastnesses in which Samson was born, and from which he descended into the plain to harry the Philistines. The possessions of his father, Manoah, lay between Zorah and Eshtaol (Judges xiii. 2), and in the same spot he was buried (Judges xvi. 31). The former has been identified with the present Sera, and Sergeant Black has suggested that Eshú'a, a mile or so to the east, may be the representative of the other name. Zorah and Eshtaol.

Another site to which we directed our attention was the rock Etam, to which (Judges xv. 8) Samson retired before his cowardly surrender The Rock Etam.

by the elders of Judah. I am ignorant what may be the precise translation of the word rendered "rock" in the English translation, but the place must have been one supplied with water, and also of considerable extent, for in verse 11 we read that "3,000 men of Judah went to the top of the rock Etam." It was not far from the patrimony of Manoah, from which Samson "went down" to it. The requisites of the case are all met by Beit 'Atab, which Sergeant Black suggested might be the place for which we were hunting. Standing somewhat lower than Eshu'a towards the south, it yet, from the gradual slope of the ranges, is a conspicuous point from more than one direction. It could not be better described than as a rock—a steep, stony, bare knoll standing amidst the winding, narrow valleys, without a blade of corn upon its sides, whilst long olive groves lie at its feet and round its three clear and abundant springs. The site is a remarkable one, and one or two old tombs are found in the northern valley, whilst a cave, narrow, but of considerable length, exists in the hill, running from near the spring to the middle of the village, the whole 250 ft. being artificially mined out.* Timnath, the present Tibneh, where Samson chose his first wife, is but a little distance west of this place, but its vineyards, in which he slew the lion, are now only marked by the traces of ancient cultivation and rock-cut wine-presses existing in the vicinity.

Valley of Sorek.

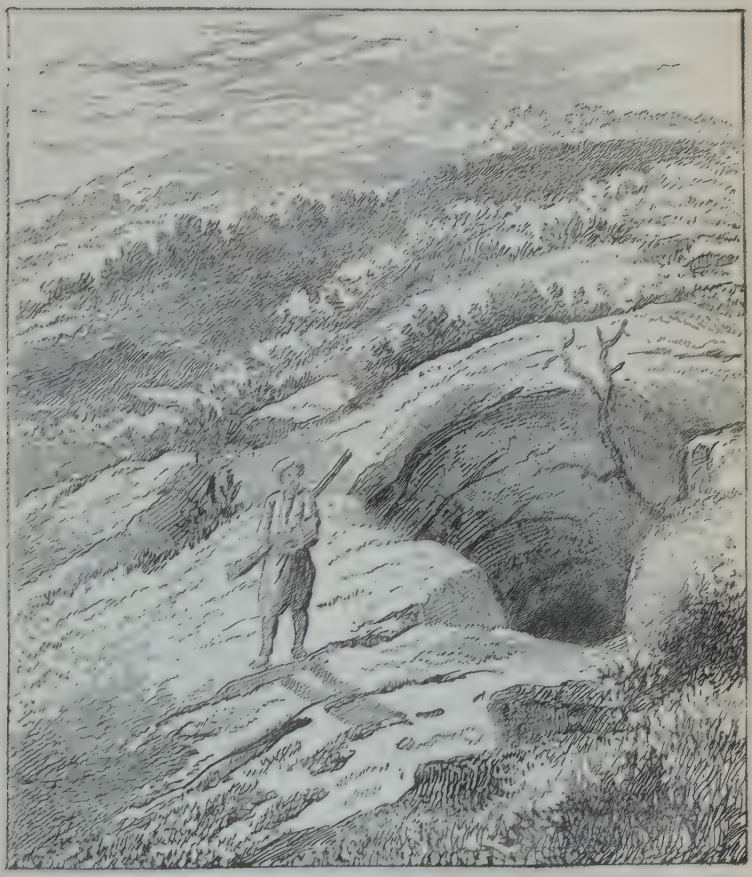
I may add another identification, which almost fills up the list of the places noticed in this part of the Scripture. The valley of Sorek was the home of Delilah, and appears to have been a natural feature of some importance on the borders of Philistia. There can, I should imagine, be but little doubt that this is the present Wady Surár, which runs as a broad, flat valley through the lower hills, and reaches the sea at Yebneh. It must have been up the same valley that the little cart with its lowing kine came jolting in the "straight way" unbroken by a single hill from Ekron to Bethshemesh, now Ain el Shems, when the peasants, lifting their heads from the reaping, saw the ark, as we can picture to ourselves, coming up among the round white hillocks, dusky in the sloping light of the afternoon sun, which casts long shadows among the winding valleys, backed by the brown plain and yellow sand-hills of Philistia which stretch far away to the gleaming horizon of the sea.

The place, however, which may perhaps prove of the highest interest

* Beit Atab is situated on a high hill, and is seen from all parts of the country round; but although it overlooks a great extent of the lower region towards the south and west, it does not afford so extensive a view of places as we had hoped to find. The country is full of sites of ruins and villages, some inhabited and some deserted, at least for portions of the year. Beit Atab has several high square tower-like houses of two stories; the rest are small and low; but all are of stone, solidly built. In the centre is a ruined tower or castle, but so dilapidated as to be nearly lost among the houses.—Robinson's *Biblical Researches*, vol. ii., p. 339.

is a cave called Mogharet Umm el Tumaymiyeh. On the 17th inst. I visited it in company with the Rev. Mr. Neil and Dr. Chaplin, and we executed a careful plan, to which I have added several sketches. We obtained the same guide who accompanied M. Ganneau, and I subjoin a full description of a site which may prove of importance.

Mogharet Umm el Tumaymiyeh.



MOGHARET UMM EL TUMAYMÍYEH.

Flying from the face of Saul, David first sought refuge at Gath, and thence he came to Adullam, where he remained whilst sending news of his position to his native town.

It is remarkable that the range of country over which his wanderings extended was never large, and even when most pressed and driven away south to Maon and Ziph, he was scarcely 30 miles from his home. This

may perhaps be accounted for by the very difficult nature of the country he had to traverse, and the facilities for hiding from an enemy even when close at hand. It would seem, therefore, natural to suppose the Cave of Adullam to be at no great distance from either Gath or Bethlehem. The position of Gath is very distinctly stated by Jerome (Comm. on Micah i.), as being five miles from Eleutheropolis (Beit Jibrin), on the road to Gaza. Thus the site in question would be on the way from Gath, and some ten miles from Bethlehem.

The present name is Mogharet Umm el Tumaymiyeh, "The Cave of the Mother of Two Twins." We have not found the name of Adullam, unless it be recognised in Wady Dilbeh, which bounds the ridge in which the cave is found, on the northern or opposite side.* The cave took its name, Josephus tells us, from the city of Adullam, in its neighbourhood; a ruin called Kh. S'aireh or Kh. Dilbeh exists on the south of the wady about a mile north of the cave, above a very fine spring. It is not, however, of any great extent.

The place is one very striking to the imagination, and commends itself as a likely site. Leaving the ordinary road, we descended into a very narrow ravine between steep and rocky hills. No path led over its loose shingle, alternating with smooth, slippery slides of rock, worn by the winter torrents. The wild, dark pistachio bushes sprung in a dense thicket, interspersed with thorny shrubs, with bushes of cistus and a carpet of thyme and mint growing amongst the hard, dark ledges of the limestone. Traces of ancient terraces we passed in places, but all is now a silent, tangled wilderness. At length, before us we saw a cliff with a small cave some few hundred feet up the slope, and I naturally supposed this to be the place until my attention was called to an opening close at hand in the shelving rock. So curiously is this formed that one might easily pass by without seeing it, and a few bushes would effectually hide it from observation.

Descending rapidly, we found ourselves in a great round vestibule, partly choked by fallen *débris* from the roof, and measuring about 160 feet in diameter. The height is greatest at the sides, where a passage leads round to other compartments. On the extreme east is a small one, sinking suddenly, and supported on stalagmitic columns, one of which, supposed to resemble a man in a helmet, I have sketched. Several curious low excavations, like rough tombs, run in from its sides. North-east of this is a second basin, surrounded curiously by a natural raised gallery, supported on stalagmitic columns: seen in the lurid light, half of day and half of our candles, it seemed like one of the mystic halls which Southey describes in Thalaba, a weird and indefinitely extensive succession of caverns, pillars, and pendants, glistening like silver.

Farther north is a more important part of the excavation, showing the handiwork of man. A little pool, which even at this time contained over a foot of water, famous for its medicinal qualities, is cut in the floor of a small cave on a higher level, and is no doubt supplied by the infil-

* See *Quarterly Statement*, 1872, p. 116.

MOGHARET UMM EL TUMAYMÍYEH (INTERIOR).

tration through the strata. A channel leads down at a steep angle, apparently to a second cistern, now much broken. The sides of the rock are here cut with the pick, a work of some considerable labour.

The most striking feature, however, remains to describe. A narrow winding gallery, with pillars of stalagmite, leads to a long tunnel, ending in a natural well over 60 feet deep. This gloomy place possesses an interest of its own. The Mohammedan peasantry are extremely strict in certain moral points, and this well is the death-place of those who offend. Only two years ago an unhappy woman and her lover were brought here. The man was thrown down the steep slide which leads to the hole and shot at as he fell. The girl followed, but was not shot, and fell upon his body. She was rescued later by her relatives, but did not escape her fate.

The slide is a place somewhat difficult to descend, as the floor is covered with bats' manure, and affords hardly any hold for foot or hand. I was therefore made fast by two stout ropes, and crept cautiously to the edge of the well, to the very bottom of which I was unable to see even then. The difficulties of descent were so great, that I did not go any farther, and calculated the depth, by the fall of a pebble, to be about 50 feet. The well is dry, I believe, and almost circular, about 15 feet across. To all appearance it is entirely natural. Any one who went heedlessly or in the dark to the edge of the slide must inevitably meet with his death.

As I have said before, the cavern suggests itself as a likely site to the imagination. The four hundred men in distress, in debt, or discontented, who stole up that stony ravine to join the outlawed chief, we can well fancy seated round their smoky fires; poor, ragged, sunburnt fellows, no doubt, stealing in and out of the gloomy, damp recesses of the cave, and startling the thousand pigeons which may then as now have found refuge in the clefts of its rocks. For defence also the place was admirably suited; not only from its inaccessible position and inconspicuous entrance, but also by reason of the great mass of earth, fallen like a traverse, as the word is used in fortification, before the door, round which, in a narrow passage, the invaders must advance. That this *débris* is ancient is, I think, shown by the pillar which is formed by the junction of a stalactite from the roof with a stalagmite on the rock which has fallen.

On the other hand, however, there are objections to the site, the principal of which is it entire unfitness for human habitation. Water there is, indeed, but in too great a quantity; everywhere the stalactitic pendants adorn the roof, the sound of dropping water is heard, and a damp and hot atmosphere, almost unbearable, exists throughout. Nor is this a modern alteration, for the character of the rock permitting the infiltration which no doubt first formed the cave is unchanged. The great columns require an action of an indefinite period for their formation, and bear witness to the same fact. For men to live in the cave or sleep in it for even a night must inevitably result in a severe attack of the

same fever and ague with which Mr. Neil was slightly affected during a very short visit.

Tomb of Samson.

Our next undertaking was to hunt for the tomb of Samson between the two villages already noticed. To say that we have found it may perhaps be too bold, but we have found what may be very probably assumed to be the same. The book of Judges places it between Zorah and Eshtáol, but Josephus says that Samson was buried "in Sarasat (Zorah or Será), his own country, with the rest of his family" (*Ant.* v. 8.12). Now about a quarter of a mile north-east from Será are the remains of a rock-cut cemetery, the tombs being broken and filled with rubbish, and amongst them is a large tomb, now only a cave, being broken away from its original form. It is highly probable that here we have the burial-place of the strong ruler and the patrimony of his father, Manoah. Is it too much to imagine that the name Sh. Samat, which is an unusual one, and has never occurred in our work previously, but which here is found in the village of Será, may be connected with some tradition of Samson.

The country is also full of ruins and names which belong to a time of Christian colonisation; among these are Bîr el Sahb (Well of the Cross) twice occurring, Khallet Musellabeh, 'Ain el Kassis, &c. Such titles never occur except in parts where the early or Crusading Christians had for a time a footing. Among the ruins are three small churches with very thick though roughly built walls, occurring at El Kubna, Kh. Ain el Keniseh, and 'Allar el Sifleh. Beit Skavia also, a ruin on the watershed line close to one of the fine Roman roads which here traverse the country in every direction, was a place of some importance in Christian times. In it I discovered two Byzantine columns with the usual clumsy capitals of ninth or tenth century work; at Kh. S'aídeh are also traces of some large building with a crabbed Greek inscription of which I send a sketch. A Hebrew inscription we discovered on the door of a tomb near Beit Natif.

There are a greater number of names in this part of the work; we have from this camp collected 240, 36 of which are on Vandevelde.

There are an immense number of springs here observable, due perhaps to the very regular bedding of the hard uptilted limestone, which causes a supply of water collected on the hill-tops to flow down through one fissure between two beds undispersed till it reaches the lowest point, or one where it can easily escape. In the course of three days' survey I fixed twenty springs, of which only one is shown on Vandevelde's map. Our list of names from this camp includes no less than forty-one, not numbering those which have the name of the village they supply.

We have been successful in obtaining many fossils which will no doubt be of value. They are principally bivalves belonging to the Jurassic period, but there exists in one spot a regular bed of fossil oysters of some extent.

Nehalin.

At Nehalin, a village not far from us, is the tomb of a famous sheikh. Haj 'Alían, whose story, related to me by our very intelligent guide, is more worthy to be recalled than most Mohammedan legends.

Travelling from his native town along the coast this poor old hermit went, according to custom, into the mosque to pray. His raggedness, misery, and uncleanliness offended the fat and comfortable worshippers from the rich seaport town, and the abba he spread was regarded as a contamination to the sacred place. One by one they withdrew from near him, and the mosque authorities finally turned him out. Driven to the shore, in his anger he flung the abba, which he could not spread on earth, into the sea, but obedient to God's command the waves at once became smooth, and a firm standing-place was found for the pilgrim on the untrodden sea. The miracle once known, the sanctity of the sheikh became generally acknowledged, and his name, long after he slept under the great shadowing oaks which surround his white tomb-house, was remembered from one end of the land to the other.

CLAUDE R. CONDER.

MR. TYRWHITT DRAKE'S REPORTS.

XV.

ON October 25th I rejoined the Survey at Bethlehem, where the rest of the party had arrived the previous evening from Bayt 'Atab.

The immediate neighbourhood of Bayt Lahm (Bethlehem) shows well the extent of ground which can be brought under cultivation in even the steepest wadies by means of terraces. Every available inch of ground is planted with olives, figs, and vines. At some of the neighbouring villages, for instance El Welejeh and Bittír, the water-supply is abundant, and the terraces are green with vegetables of many kinds, for which a ready sale is found in the Jerusalem market. At the latter village, indeed, many of the old olive-trees are being rooted out, and vines planted in their stead, as being much more profitable.

North of 'Ain Yalo we came across some very curious mounds, unlike any that I have ever seen in this country, with the exception of that near 'Amwas, which is called by the natives Rijm el Haik bint Sultan el Fenish, "the Spinning Mound of the Phœnician King's Daughter," as I mentioned in a former report. There are in all five of these mounds, of which four are on the crests of ridges, while the other is situated near the head of a shallow gully. The three largest are named Rijúm el 'Atyyah, El Tárúd, and El Barísh. Small tentative excavations—by Captain Warren, R.E., as I am told—have been made in this last, but a thorough examination of one of them would, I think, be likely to prove of great interest.

The mounds vary from twelve to thirty feet in height, and from fifteen to fifty feet in diameter at top. The construction of all seems identical. Rough stones of no great size are closely packed with chips and a certain proportion of mould, and thus form a very compact

mass, which can only have been erected with the expenditure of much labour. Hence the *prima-facie* view is that they were piled up for some special and important purpose. The position of two of them, and the close proximity of all, precludes the idea of their being beacon-stations or landmarks. If, as seems not unlikely, they are tombs, we may hope to find objects of interest in them. The most practicable way of examining them would probably be to drive a mine to the centre along the ground level, as by this means any central interment or traces of incremation would be immediately discovered. These mounds differ essentially from those on the neighbouring Plain of Rephaim (so called), and known as Seb'a Rijúm—the Seven Mounds. These latter are merely heaps of hard limestone thrown carelessly together, and have all the appearance of being composed of the rocks and stones collected during the process of clearing the adjacent lands for the purposes of cultivation.

Herodium

Jebel Ferdays (or Furaydís, as it is variously pronounced), the old Herodium, has proved not without interest. The ruins are neither extensive, however, nor well preserved. The castle on the summit was circular in form, with semicircular towers to the north-west and south, and a larger circular one to the E.N.E. The most interesting point was a circular chamber with a domed roof below the northern tower. The masonry throughout has all the appearance of the Roman or Herodian work visible at Cæsarea and Tantura on the coast.

The outer part of this castle is a slope of 35 degs., composed entirely of *débris*, and now indistinguishable from the surrounding soil. This is to be accounted for by the fact that most of the stone used in the building is very soft and friable, and rapidly disintegrates.

Below the mound to the north are the ruins of a large oblong building, with vaults on the north and east. Some on the latter side are still in fair preservation. The roof is barrel, without a keystone; an inner arch, however, has one. Windows remain in the wall of the eastern vault, about 1ft. high by 2ft. wide outside, but cut away inside so as to throw the greatest possible amount of light within.

The other remains consist of a few wells, a small clump of ruined houses, and a tank called Birket el Hammam. This was formerly supplied with water from 'Ain Urtás, which rises about 60 ft. higher. I shall presently notice this aqueduct and its construction.

Lieutenant Conder has made a plan of the ruins of Furaydis, and also of the cave variously called Magháret el M'asa, or Magharet Kharaytún, which has by many been accepted as the Cave of Adullam.

Magharet Kharaytún

The main objection urged against this being David's lair is its position, which is said to be too far eastward, but in all other respects it is most admirably suited for an outlaw's hiding-place. The cave El Tumaymíyeh, lately visited by Lieutenant Conder, seems from all descriptions to be most unsuited for human habitation. This cave, on the contrary, is

dry and airy, and resembles a rabbit warren in the extent and intricacy of its passages.*

A few words will show the strength of the position. On arriving at Bir el 'Ainayzíyeh, a tank of seemingly Roman masonry, we found ourselves on the brink of Wady Kharaytún, a glen as rugged and precipitous as the Kedron at our present camp. To the left were the ruins of the monastic buildings dedicated to St. Chariton, perched on the brink of the precipice and clinging like swallows' nests to the ledges and crevices. To the right a steep, rugged zigzag descends to a broad ledge of rock leading to 'Ain el Natúf (the Dripping Spring), where even at this dry season there was a sufficient supply to fill a wine-bottle in three or four minutes. The water is collected in two little rock-hewn basins.

Halfway down the rugged path just spoken of we turned off along a ledge of rock some eight feet wide to the cavern. A huge fallen block, about seven feet high, has to be surmounted; between this and the upper rock is a space of two and a half feet. Continuing along the ledge we come to another fallen block, and mounting this we are confronted by the door of the cave. Two other openings beside the door fully command the path to 'Ain el Natúf, which consequently could not be used by an attacking party, whilst owing to the overhanging rocks a besieged party might draw their water with impunity, as the wady is too broad for archers to be able to harass them to any considerable extent.

The entrance to the cave seems the only part which has been touched by the hand of man. Several short intersecting passages would place any invader who had succeeded in penetrating so far entirely at the mercy of the defenders.

A few feet from the entrance we came into a large chamber some sixty feet long and perhaps thirty or forty feet high. A low burrow, which has to be traversed on hands and knees, leads from this to another chamber; mounting a few feet a narrow cleft leads to another large chamber, to reach which one has to descend a steep slide some fourteen feet high. From this chamber a main passage with intricate ramifications, which can only be understood by the plan, leads to the

* I have just been talking to M. Clermont-Ganneau, who arrived at Jerusalem a few days ago, and find that the cave and ruin of 'Ayd el Miá, which he discovered and identified with Adullam, lie some five or six miles farther south than the cave of El Tumaymíyeh described by Lieutenant Conder. This position agrees fairly well with the situation ascribed to the city of Adullam by Eusebius, namely, ten miles east of Eleutheropolis. In Joshua xv. 35 Adullam is said to be in the "valley" (*i.e.*, Shefelah), which could not apply to Magharet Kharaytún if the *cave* were in the immediate vicinity of the *town*, as is perhaps most probable.

Till, however, I have seen both places I feel that I must withhold judgment, only showing how admirably adapted this cave of Kharaytún is for an outlaw's "hold."

last chamber, beyond which nothing extends but a narrow winding passage which, in no place large, at last contracts to a mere crack. The greatest length of the cavern is 550 feet.

The air of the cave was dry and pure, though earth washed down from above shows that water penetrates it in the winter. The first chamber, however, would probably always continue dry. The whole cave seems formed by water action; the sides and roof are smooth, with frequent rounded hollows, and in more than one place passages run side by side, with merely a thin slab of rock separating them. The rock is hard and very white. We found bats in some of the chambers, but not in great numbers. In one of the side passages I picked up fragments of a brass or copper fibula much corroded; this and a piece of very ancient coarse pottery were the only relics we found.

Riding from here to Tekú'a took me half an hour. The ruins at this place are extensive but uninteresting. To the east are many excavated caves and cisterns, but the town itself is simply a heap of ruins, the stones of which are small and friable. A fine octagonal font, ornamented on four sides with crosses and the double square, stands over a well-mouth. It is cut in the hard pink marbly stone known at Jerusalem as the Hajr el Musallabeh, from the fact of the finest quality being found in the neighbourhood of the Convent of the Cross (Dayr el Musallabeh). Tekú'a.

Proceeding westward, my object was to find the aqueduct coming from Wady el Arúb, which runs near Bayt Fejjar at a considerable distance to the south, and proceeding to 'Ain 'Atáu at Solomon's Pools, and so by the low-level aqueduct to Bethlehem and Jerusalem. This aqueduct was first traced, I believe, by Herr Shick, of Jerusalem. Its construction differs from that of the other aqueducts, and will be described farther on. After a slight difficulty at first where the passage was subterraneous, I was enabled to trace the channel as far as the hill south of Urtas, where it had been already observed. Aqueduct.

The wadies in this part are steep and long, consequently the aqueduct winds in and out to a wonderful extent, and probably extends to five or six times the length of the direct distance.

It seems that Urtas is generally considered as the Etam of the Bible, but I am not aware whether it is known that a spring exists a few hundred yards south-east of El Burak (Solomon's Pools), called 'Ain 'Atáu, which corresponds exactly to the Hebrew עיטם. Etam.

Of these there are no less than six connected with Solomon's Pools and Urtas. Aqueducts.

1. This is the longest, extending from Wady el 'Arúb to Jerusalem, a distance of ten miles as the crow flies. It receives a branch from Wady el Bíyar, and again from 'Ain 'Atáu. As, however, the construction of its continuation from El Burak to Bayt Lahm and Jerusalem is different, this must be considered as a separate aqueduct. The part which I examined between Tekú'a and Urtas was sometimes cut in the rock, but mostly carried over a foundation of rubble masonry, the outer wall of

which in some places is as much as 6ft. or 7ft. high, and faced with ashlar. The channel varies from 18in. to 2ft. in width, and 1ft. to 2½ft. in depth; it is lined throughout with good cement, and covered in with loose blocks or slabs of stone.

2. Is the continuation of this, which still supplies Bethlehem, and occasionally the Haram at Jerusalem, with water. Earthen pipes set in masonry form the channel in this case, while air-holes at intervals relieve the pressure.

3. The high-level aqueduct passing through stone pipes is carried by the tomb of Rachel and the south of Mar Elias, on to the (so-called) Plain of Rephaim, whence it (conjecturally) passed above the Jewish Almshouses, and rounding the Birket Mamilla entered the town from the north.

4. Is a ruined aqueduct, discovered, I believe, by Major Wilson, R.E. It passed near the high road from Hebron to Jerusalem, east of El Khadhr, but recent alterations have obliterated all trace of it.

5. This aqueduct leads from 'Ain Urtas along the northern side of the valley to Birket el Hamman at Jebel Furaydís. The upper part is cut in the rock. Lower down the channel rests on a substructure of rubble and large stones. Before reaching Jebel Furaydís all traces of it are lost in the soft chalky formation, but the direction shows its destination, which is further confirmed by the difference of level between 'Ain Urtas and Birket el Hamman.

6. Is an aqueduct traced by Lieutenant Conder from Urtas to a ruined Birket called Kasr el Tahúneh, along the south side of Wady Urtas. The natives assert that this also went to Jebel Furaydís, but this is impossible.

The construction of all these aqueducts, the masonry of Solomon's Pools, and the appearance of the cement used to line the channels, seems to me to be Roman work. This, too, seems probable on referring to Josephus' *Antiq.* xviii. 3. 2, and *Wars*, ii. 9. 4, where we are told that Pontius Pilate made an aqueduct with the Corban, or the money from the Temple treasury, bringing the water from a distance of 200 (in the latter passage it is 400) furlongs.

Mar Saba. The monastery, or properly Laura, of Mar Saba, clinging to the precipitous side of Wady el Nar, as the Kedron is called, surrounded by the ruins of numberless hermitages built on rock-ledges or in hollows and caves, is too well known to need description here. The surrounding country is now a scene of utter desolation, a glaring wilderness of steep chalky hills strewn with flints and loose stones. Yesterday we had occasion to go to a point some seven miles distant in a direct line, and this took us three and a quarter hours to ride. Descending into Wady el Nar we crossed it and wound up a side valley till we reached its head. For some time our path led us up and down the heads of numberless valleys, but soon we found ourselves among rocks and ravines, where the horses could scarce find a footing. Tired of this, and finding that the guide knew but little of the country, I

struck upwards to a watershed, along which we travelled with ease, though the paths, originally made by, and intended for, goats, afforded barely sufficient footing for the horses, who by one false step would have been precipitated, in some cases several hundred feet, down slopes varying from 30 degs. to 40 degs. Descending at last an almost precipitous rocky slope, we reached Wady Dabbár, one of the most important drains of the country east of Jerusalem. Here we found two caves hewn in the side of the valley and filled with rain water. The lower consisted of two tunnels 40ft. long, and separated by a wall of rock, while in front a wall of rough masonry formed the cave into a cistern. The upper cave was deep and full of water.

Passing onwards we ascended a rolling spur, and by a rugged Nagb, or pass, mounted to the crest of the ridge, at the east point of which was to be our point of observation. Here we found two cairns of large heavy stones. The one was roughly circular, but the stones were strewn without order. The other was smaller, but appeared to have been in the form of a circle some 15ft. in diameter. They are known to the Arabs as El Tabz Ektayf, and are the only monuments of the kind I have yet observed in the country, though they are common in Sinai and the Badiyet el Tih.

There are no villages in this wilderness, and but two or three ruins. A few wells exist from which the Arabs procure their water, but there is absolutely nothing of real interest in the whole region. The Arabs are divided as follows:—To the south the Ta'amireh; near Mar Saba, El Abbaydíyeh; north of these El Hetaymát, El Sawaháret, El Wad, and El 'Arab Abu Nusayr, who extend as far as Wady Kelt and Jericho.

NOTE.—Having occasion to ride up to Jerusalem the other day I found most interesting repairs going on in and outside of the Kubbet el Sakhrah. All the *Kyshání* (encaustic tiles) have been stripped off one of the faces of the outer wall and the original masonry lies disclosed. The present pointed windows, six in number, are built within semicircular arches, and above these are thirteen arches also semicircular, which originally formed an open balustrade. I have taken measurements and sketches of the arches, cornices, &c., and will send them as soon as I can find time to finish drawing them out.

As this discovery seems important, I have asked Lieut. Conder, who has occasion just now to go up to Jerusalem, to have a photograph taken before the tiles are restored to their former places.

THE EDINBURGH REVIEWER ON THE TALMUD.

In the July number of the *Edinburgh Review*, the author of the paper on the Talmud remarks on my version of the "Tract on the Measurements of the Temple" (see *Quarterly Statement* of the Palestine Exploration Fund for 1872, p. 12), that it is translated with "less than absolute accuracy."

The instance given to prove this observation is that "the translator has provided the guards of the Temple with cushions."

It is the author of the Mishna, and *not the translator*, who has done so. If the reviewer be acquainted with the Hebrew language he must know that the word (כסותו) means "his cushion" or "pillow." And though Rabbi Judah Hakkodesh says afterwards that "his garments (בגדיו) were burned" yet the explanation is obvious. The drowsy Levite reclined in his clothes, which became his cushion, and when he was found sleeping they were set on fire by the captain of the watch.

Joseph Barclay.

ASHKELON.

The following letter, by the Regius Professor of Hebrew at Oxford, will be read with interest. It has been despatched to the Society's explorers in Palestine, in the hope that the questions raised by Professor Pusey may receive a satisfactory solution:—

Dear Mr. Grove,—Thank you very much for your reply. I had, perhaps, better say what my ground is for thinking that the Ascalon of the Crusades cannot be the Philistine Ashkelon.

You have yourself, I see (*Dict. of Bible*, Jabneel), drawn attention to the Maiumas of Gaza and Ascalon, and Jamnia. There were also two Azotus', one by the sea (see Reland, page 215). The three, then, Gaza, Jabneel, Ashdod, were inland; and were, I suppose, like Athens, purposely so built for fear of pirates. Even Gaza, which was nearest, was (it appears from Soz., v. 3) distinct in boundary from its Maiumas. They had fields (ἄγροι) belonging to each, having altars between them.

The probability, on the ground of its having a port, and from the three other cases, is that Ascalon itself was inland. Ascalon and its Maiumas must have been distinct cities, since the bishop of each signed a synodical letter inserted in the Acts of the Council of Constantinople, A.D. 536, as also the Bishop of Gaza and Maiumas Gazæ. (It is in col. 1163, 1164 of the *Conc. T. v.* ed. Colet.) But it is so well-known a rule that there cannot be two bishops of one town, that when Julian had annexed the Maiumas Gazæ to Gaza, the Bishop of Gaza on a subsequent vacancy in the episcopate of the Maiumas claimed that its clergy should on this ground be subject to him, though it was locally distinct. The provincial council refused it, because the civil privileges had been

taken away from Maiumas Gazæ by a heathen prince, on account of its Christianity. But, according to all descriptions, Ascalon has too little depth from the sea to have ever contained two towns, and its outside boundary is very marked, being built along a natural ridge, in the shape of a bow; the chord, as William of Tyre describes it, being towards the sea.

2. Benjamin of Tudela, who must have been on the spot, says that "Ashkelona is new Ashkelon, which Ezra the priest built on the sea-shore, and at first they called it Benibra, and it is four parasangs distant from the former Ashkelon, which is desert." His account was naturally the tradition of the Jews whom he found there. Benjamin of Tudela's pronunciation of the modern town is Ashkelonah (as in the time of the Crusades it is Askelona), whereas, in his explanation, he speaks of "new Ashkelon," "the old Ashkelon" keeping the Biblical termination. His account is too concise for him to give an explanation, but Benibra is doubtless a Greek corruption for Bethnimrah (as Bethnabris in Eusebius is for the Bethnimrah, or later, Bethnimrim, of Gad), and the sweetness of its waters (the *aquæ potabiles* within it) is noted by successive writers, I suppose because, so near the sea, they might be expected to be brackish. I think that the tradition in his time that there was an Ashkelon which lay waste, is remarkable, though the Jews, his informants, might be inaccurate as to its distance, as they were not much concerned about the site of a desert place.

I myself think it most probable that the Askalon which Herod beautified was the present Askalon; and that it, the Maiumas Ascalonis, being the more considerable, obtained the name of Ascalon, as Windsor and Sarum must, I suppose, have been originally New Windsor, New Sarum, and yet in early times have been called absolutely Windsor, Sarum; and what is now called Shoreham was, in my memory, still New Shoreham. You will be familiar with other such instances, old and new. There must have been great accumulations of sand, which may have buried the old Ascalon, since the sands are only held back by the walls, with which they seem to be almost level, from burying the new Ascalon.

As you take such kind interest in my question, I thought I ought to tell you my grounds.

With best thanks,

Yours very faithfully,

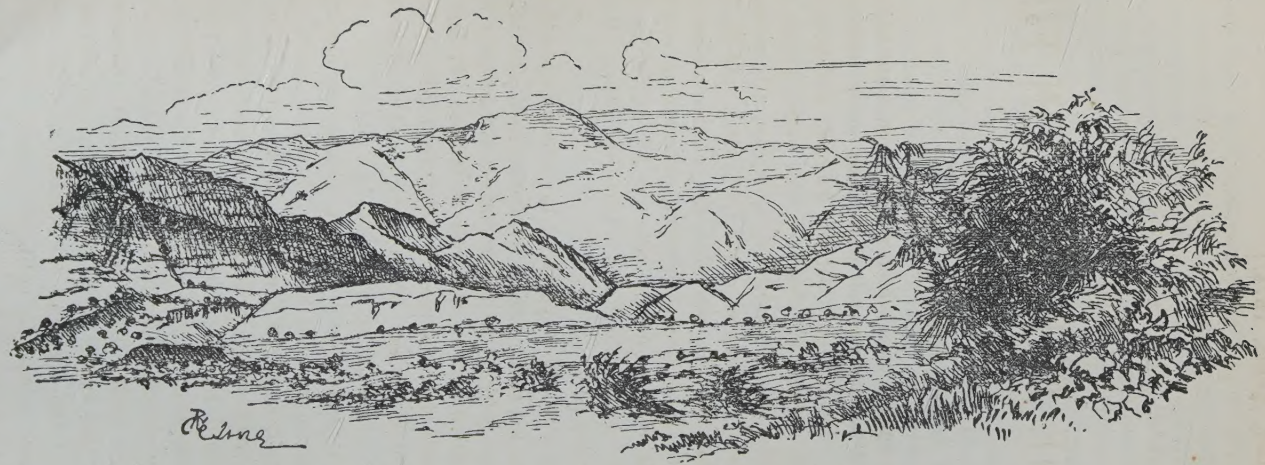
Nov. 28, 1873. E. B. Pusey.

P.S.—Looking at Porter's map, there is apparently a plain enclosed in a sort of triangle between the roads from Burbareh to El Mijdel and that which turns off to Askulân. The places which he mentions (p. 268) are not marked in the map. "One mile from Burbareh is Jîyeh; half an hour beyond it is Beitimah," which must have been, I suppose, where the two roads part. For Porter says, "our path turns to the north-west, along the border of the sandhills. In twenty-five

minutes we come to Nalieh, a poor village on the east side of a *low narrow plain*, which appears to be sometimes flooded in the winter. A ride of ten minutes across the plain, and twenty minutes more *over the broad ridge* of sand, brings us to the gate of Ascalon."

1. But the Jews (*Josephus*, B. J. 3. 2) were assaulting Ascalon. If, then, *that* Ascalon were the present Ascalon (which I am inclined to think), where is "*the whole* plain," which was "broad, and the whole of it suited for the action of cavalry" (πᾶν ἱππάσιμον), over which the flying Jews were scattered and 10,000 killed?

2. What is the depth of Ascalon? Is it so built that there could be two distinct cities within its present walls, so that one should be an inland city, the other its port? In a description which I have seen, there is mention of a creek running up into the present city; though the harbour was purposely destroyed by Sultan Bibars, in order to preclude any renewed landing of Crusaders there.



VIEW FROM SHÉJARET EL ITHLEH (PROBABLE SITE OF GILGAL), NORTH WEST.

Showing Site of Jericho of Joshua, and the traditional Mount of Temptation, to which the spies fled. The high hill is a prominent point on the watershed, used as a trigonometrical point by the survey party.